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output of silver; and their argument that prices will vary less under a single than under a double standard. As was said before, the book lacks originality, but as a compilation of arguments in favor of the adoption of bimetallism it no doubt will be found a useful addition to the literature of the subject.

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AN INTRODUCTION TO SOCIAL PHILOSOPHY. By JOHN S. MACKENZIE, M. A., Scholar of Trinity College, Cambridge, etc., etc. Pp. xi and 390. New York: Macmillan & Co., 1890.

Much of the recent popular discussion of social and economic questions in this country has proceeded more or less along ethical lines, and nearly all of it has been confused and intermingled with the various types of popular philosophy. Scientific social writers have rather gone to the other extreme and attempted carefully to separate social and economic discussion from ethical and philosophical doctrines. Yet these fields of study are so nearly related that there are few writers in one of them that are not at least interested, if not masters, in the others, and each field of investigation has much to contribute to the elucidation of the others.

Little attempt has been made in a scientific way to bring the conclusions of philosophy to bear upon social questions, perhaps because there are so few conclusions. Yet even in the unsettled state of philosophy at the present time, our author hopes to have some new light from that source. The comparative novelty of his undertaking elicits our interest at the outset. He possesses many qualifications for the task, including a terse and varied diction.

The substance of the volume was given in a course of lectures at the University of Edinburgh in 1889, in accordance with the conditions of the Shaw Fellowship. In its present form it consists of six essays, treating, respectively, the following subjects: The Scope of Social Philosophy, The Social Problem, Organism, Aim, Ideal, and The Elements of Social Philosophy.

Mr. Mackenzie regards Social Philosophy as that which is concerned with the relations of men to each other, with their relations to the material world and with the development of individual character in so far as that is affected by these relations. (p. 62). Thus considered, he divides it into three departments, Political Philosophy, Economic Philosophy and the Philosophy of Education. Among the departments of Philosophy, "Social Philosophy will be logically treated among the last, since its object is one of the most complicated in the world of our experience. But it does not follow that the study of Social Philosophy ought to be postponed till the other departments of philosophy have been fully worked out; . . . . . such a study, though tentative and though dependent on a kind of faith is yet both a legitimate and a valuable one."

The social problem the author conceives to be largely a constructive one. The growth of the past century has been along the line of bettering our material conditions, brightening our general outlook, and breaking down a great number of old forms of connection, and the problem now is to find "some principle which will enable us to bring about a more perfect connection between the parts of our society, to form new links and ties . . . . to overcome individualism on the one hand and the power of material conditions on the other." Further, he maintains that society is an organic whole and grows from within in accordance with an inner end. This end he conceives to be self-realization, and its ideal to be neither the monadistic one of Comte nor the dualistic one of Spencer, nor the monistic one of Schäffle, but an organic ideal. Thus he emphasizes the influence of personal development and education generally, and this section constitutes the strongest part of his book.

The two sections to which we wish to call special attention are those in which he treats of Utilitarianism pp. (202-227), and of Education (pp. 351-356). Mr. Mackenzie will probably admit the enormous importance that the Utilitarian principle has assumed of late years in all social discussion. It has

revolutionized economics and controls all scientific legislation. Yet he dismisses it as "a pretty piece of theorizing" that "looks on the surface as sound as could be wished." It is not to be wondered at that a writer who manifests throughout a strong Hegelian tendency in his philosophy should find little to sympathize with in the clear-cut reasoning of John Stuart Mill and others who have done most to develop Utilitarianism. Doubtless much can be said in criticism of that doctrine, but it is unfortunate that one who sees fit to differ from the prevailing tone of modern social writings should show that he either completely misunderstands the Utilitarian point of view or does not wish to present it in its strongest light.

In his treatment of the influence of education and its relation to social questions our author is at his best. He discusses three stages that go to make up a complete education; first, the acquisition of intelligence, that training which is necessary to produce a human being at all; secondly, the acquiring of abilities, or man becoming the particular individual for which he is by nature fitted: thirdly, the acquiring of wisdom, or the bringing of one's individuality into harmonious relationship with the rest of the world.

The suggestions respecting the opportunities and need of the church and other organized bodies in society disseminating knowledge on social subjects, and the reflex action of education on life, are especially worthy of praise.

SAMUEL M. LINDSAY.

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THE PRINCIPLES OF STATE INTERFERENCE. By DAVID G. RICHTHIE.  
Pp. 172, London, 1891.

THIS volume is composed of four essays on the political philosophy of Herbert Spencer, J. S. Mill, and Thomas Hill Green. The reason for presenting these essays in one volume is found in the relation of the three authors to the general subject of political philosophy; Mr. Spencer being "perhaps the most formidable intellectual foe with whom the New Radicalism has to reckon," in other words, the leading advocate of